1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

597 adopted as children five show very considerable deviance from the Lepcha norm; Takneum *youmi* is bad-tempered, especially with children (it will be remembered that he was the man who twice committed sodomy); Kurma has a desire for power, is boastful, and shows decided sadistic traits; Rigya is a horder who gloats over his hidden wealth; Agyung is surly and very rude and heartless towards his elders, and especially to his adopting father Serving, who is ninety and nearly blind; and Gongyop is extremely nervous. The sixth adopted adult, Chelim, appeared to me to be a normal and well-adjusted Lepcha; I did not have much contact with him and was unable to get his life-story.

●885 The Lepcha manner of life is arranged on the supposition that birth and death will take place regularly and at the proper times; and when these suppositions are falsified by fact, readjustments, which often result in maladjustments, have to be made. The Lepchas plan for big households of four generations with the chief authority in the third generation; a man is thought to be in the prime of life and to be capable of exercising authority chiefly in his fourth and fifth cycles—that is between the ages of thirty-six and sixty. Before the age of about thirty-six Lepcha men are extremely un-self-reliant and diffident; they act as though they were unused to making decisions for themselves, almost as though they were not fully grown-up. Among the Lepchas I nearly always considerably under-estimated people's ages. After the age of sixty a man should be able to retire somewhat from the harder labours of life to be supported by his children and grandchildren.

183 Such is the ideal; but sterility and a very unevenly distributed
592 death-rate destroy these expectations; old men find they have to work either because they have no sons, or else their sons are dead; children who should be living in a large family find themselves isolated. The ideal Lepcha household would consist of about sixteen people; in Lingthem the average is a little over five to a house. Only six households are relatively complete, and of these only two, the households of Tafoor and Ongden, are considered by other Lepchas to approach the ideal arrangement.

1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

88 Sexual experiment And adventure / marriage
[882] and children follow in due course, but the Lepcha man is still growing
885 up till about the age of thirty-six. At that period his responsibilities are liable to be heaviest; his parents will be retiring from the management of affairs, and he will have, if he is lucky, a number of young children to look after. As his sons grow up and become
888 capable adults in their turn he is able to withdraw somewhat from work; if he is intelligent he is a *yeum-bu*—a man who knows—and as such will be often asked for his advice by the Mandal and by his juniors. If he retains his health and prosperity as he grows older, and if his children and grand-children are still alive he acquires a sort of talismanic virtue; younger men will take valuable presents to so fortunate an old man in order to get in return either his drinking cup or his rosary and to share a meal of rice with him, in order to acquire the desirable qualities of this prosperous great-grandfather. But if an old man survives his children and loses his capacity to work his position is an unenviable one; he too, like the young child, consumes more than he produces; he is a nuisance, not respected or listened to, treated at best with casual deference. For the Lepchas the normal span of life is four score years; until that age a man or woman should be capable of doing sufficient work to keep himself; those that survive longer are a misery to themselves and everybody else.

885 With one extremely important exception the curve of a woman's life follows that of the man's. Except for the accident of death there are no breaks or sudden transitions in a man's life; for the majority of women there is the geographical transfer to her husband's home; although the marriage customs soften this as much as possible it represents a psychological change for a woman which has no parallel in the life of a man. It is probably for this reason that young married women appear so much more self-possessed and grown-up than their husbands. A man who stays in his own community is perpetually classified as weaker, or younger, or stupider than his elders or contemporaries; a woman in a new village is free from such comparisons and takes her place according to her own merits and abilities. A woman of twenty takes her full rôle in the group of adult women; a man of thirty is still somewhat bashful and is inclined to hide behind the knowledge and experience of his elders.

88 The undulations on the curve of Lepcha life are the alternations of plenty and scarcity, of feasting and everyday life. There is no absolute contrast between plenty and scarcity, between a feast and an ordinary meal; it is a question of quantity rather than quality.